1: Junod M-5 (1895-1909)1927 Thonga

881 long. Sometimes, when game has been plentiful, one of the men comes and squeezes the half-digested grass found in the bowels of an antelope over the porridge, saying to the boys : " You must have something of the results of your hunting too! "

This diet nauseates them at first. They sometimes vomit right on the table. No matter, every particle of the porridge must be eaten all the same. When they are accustomed to the diet, they grow fat, and it is wonderful how their physical appearance sometimes improves during these few months.

Punishments. Blows are punishments for minor offences. Should some more serious fault have been committed, the father of the circumcision condemns the boy to "drink goat's milk." There is a shrub called " mbuti ; " the same word also means goat. Three sticks of it are taken. The boy must present his hands, put them against each other and separate the fingers. The sticks are introduced between the fingers and a strong man, taking both ends of the sticks in his hands, presses them together and lifts the poor boy, squeezing and half crushing his fingers.

[688] In former times, the boys who had tried to escape or who had revealed the secrets of the sungi to women, or to the uninitiated, were hanged on the last day of the school and burnt to ashes, together with all the contents of the lodge.

766 *Death.* The circumcised must also be prepared to die if their
881 wound does not heal properly and if the Manyabe's medicine is not successful. Many of them have actually died. It is absolutely forbidden to mourn over them. The mother of the deceased is informed of his death by a notch cut in the edge of the pot in which she brings the food. She must not cry. The corpse is buried in a wet place, in a grave dug with sticks, as it would make people suspicious if the shepherds were to go to the village and fetch spades for this work.

IV. *The teaching of formulae.*

881 So the boys are taught endurance, obedience, manliness. But there is another side to the training of the Ngoma. It has sometimes been compared to a school, and it is true that there is some